

A NEW HISTORICAL
CATACHISM,
CONTAINING

Witty ANSWERS to several Questions of
many wonderful matters in

ANCIENT HISTORY.

I. Shewing the light of the Heathen world.	VIII. The death of Pontius Pilate, and Nero the Roman Emperor.
II. The confession and decease of Oracles.	IX. The destruction of Jerusalem, with the number of those that died in the siege, as likewise, the number of those that was sent to be put to death as the Emperor pleased for his own diversion.
III. The miracles that happened at our Saviour's birth.	X. Josephus's and the Roman account of our Saviour.
IV. The usurpation of Herod to the Kingdom of Judea by treachery.	XI. The Life and Death of Simon Magus,
V. The many great and cruel murders committed by him together with the way and manner of murdering the childeren of Bethlehem	XII. A remarkable story of the Great mogul and a divining ape, with a wonderful apparition that happened at ma homets tomb, and other very remarkable things.
VI. an account of his miserable death, with the miserable deaths of his successors.	
VII. The death of Herodias and her dancing daughter.	

THE
CAPTIVITIES
OF
JERUSALEM Lamented;
OR,

A Plain Description of JERUSALEM, from JOSHUA's Time to this Year of Christ, by Scripture, and Ancient History.

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A NEW HISTORICAL

CATHISM &c.

I Perceive you have had an opportunity of reading ancient histories.

Q. Give an account if the Heathen world had any glimmering light of a Redeemer, as was given to Abram and his offspring?

A. As history shews, they had a very clear light for Adam (who had converse with God and his angels) lived above 240 years after Methusalem was born, and Methusalem lived above 500 after Noah was born and Noah lived about 60 years after Abraham was born, who might converse together; and in the days of Abraham lived Zorastes, who was a Heathen or Gentile, yet a very learned man, and might converse with Abraham and Noah, and others of the most ancient fathers; for the Romans had their learning from the Egyptians, and the Egyptians from the Chaldeans, as the Jews from Moses, and Moses from the Patriarchs, &c.

Q. In what age of the World did Job live?

A. Job lived in the second age of the world, and was in the days of Abraham, Zoroastes, and as history relates was a famous instance of patience and piety.

Q. But does history relate of no prophet that was amongst the Heathen or Gentile world, that did prophecy of a Redeemer, as was among the Jews?

A. Yes, there are evident intimation in the writings of Zoroastes, concerning the Son of God; and Hermes Trismegistus, who was his scholer, had manifest understanding of the second person of the Trinity, and calls him the first be gotten Son of God, his only Son, his eternal, immutable, and incorruptable Son; and after him Orpheus Hesiod, and the platonists, who were Grecians, write to the same purpose; and besides those, there arose ten women who having the spirit of prophecy, and were called Sybils uttered many speeches concerning Christ, of his birth, and life, of his miracles, death, suffering, and resurrection, which they spoke in more plain terms than those of the Jews, but they understood them not.

Q. Had not the Heathen world many oracles, that spoke and told them events that was to happen?

A. The priest of Apollo, enquiring of his oracle, concerning God, and the true religion, had his answer in Greek, "O thou unhappy Priest, why dost thou ask me of God, who is the father of all things; that most renowned King, and his dear only son, and the spirit that containeth all, will shortly compel me to leave this habitation, and to utter no more oracles, &c,

Q. What answer had Augustus Caesar when he went to enquire of the oracle at Apollo, at Delphos, who should be his successor, and what shou'd happen after his death?

A. The oracle was long silent, and the Emperor continued

tinued to offer many sacrifices. at length Apollo, as if enforced, said, " An hebrew child which ruleth over all gods, commands me to leav this habitation, and to return forthwith to hell."

Q. Was not there many remarkable prodigies that happened about the time and birth of our Saviour.

A. Yes, it is record by Eusebius and others, that at his birth, a fountain of pure oil broke forth, at a public inn at Rome, which run freely a whole day; and at noon in a fair day, a circle was seen about the sun, as resplendent as the sun itself; and Comester in his scholeastic history, affirms, That on the day of Christ's birth, a temple at Rome, dedicated to the goddes Pax, fell to the ground. which was told by the oracle of Apollo, that it should continue till a virgin should bring forth a child, which they judged impossible, and that it should stand for ever. And likewise Lucas, searching in ancient chronicles of the history of Spain, found there recorded, that the same night wherein our Saviour was born, there appeared in Spain, at midnight, a cloud with so great a light, that it seemed like mid-day.

Q. Was not these remarkable prodigies which then happened, applied by some learned persons to Augustus Caesar, who then reigned prosperously.

A. There were so, as Josephus testifieth; but the more divinely inspired, interpreted it to signify him, who Isaias prophesied should have the government upon his shoulders, even the Saviour of the world.

Q. Did not the Senate of Rome offer to bestow the title of our Lord, upon Augustus Caesar.

A. Octavius Caesar, (surnamed Augustus) after five civil wars, wherein he was engaged, with many other troubles and much blood shed, was advanced to the Imperial

perial throne, and that liberty, peace, and security was then established, the Senate offered to crown him with the title of Prince of peace, which some write, he denied that honour, and unknowingly said, that a greater Lord than he, was to come into the world to whom that title more justly belonged.

Q. Was not Josephus living in our Saviour's days.

A. He was not then born, in our Saviour's days, but was born five years after Christ's Passion, and was thirty-five years old at the time of the destruction of Jerusalem.

Q. Was Herod of the seed or blood royal of the tribe of Judah?

A. Herod was a man of Idumea, and being rich, politic, and ambitious, and very comely; every way fit for a courtier, that Hyrcanus, King of Judea, of the house of David, gave to him his daughter in marriage, and made him Governor in Galilee and when Hyrcanus was taken prisoner by the Parthians, and carried to that country, Herod fled to Rome, and there by the favour of Mark Anthony, obtained the kingdom of Judea, though his Father-in-law was still alive in Parthia. No sooner had he taken possession of Judea, than he caused all the blood-royal to be put to death, as likewise his wife Marimma, with forty of the principal men of Judea, and all the Sanhedrim, of seventy-two Senators, that ruled the people, and burnt all the chronicles and genealogies of all the Kings and Princes of Judea, causing Nicholas Damascenes to draw out his pedigree, and to affirm that he descended from the ancient Kings of that country, yet when all this was done, Jesus, of the same house and line of David, was born in Bethlehem, and then was exactly fulfilled the prophecy of old Jacob, that the scepter &c.

Q. Were

Q. Were there not several imposters that took the advantage, and declared themselves to be Christ,

A. As all the traditions of the ancient Jews pointed at the coming of the Messias, in the reign of Augustus, and all the people had such expectation of him, that several imposters took upon them that they were Christ, and led away many people, as Judas Galilieus (and another Judas) both lewd fellows, as Autoges a shepherd and two others, called Theudas, and Egyptas above all Barcozhama, who was for above thirty years together received by the Rabbies themselves for the Messias; but seeing he was not able to deliver them from their subjection to the Romans, at last killed him: as likewise Simon Magus, that he might not seem inferior to our Saviour, pretended that he was born of a virgin, as Christ was.

Q. What is reported of the wise men of the East, who were directed by the star, and came to worship Christ.

A. It is reported that these wise men were little kings, or petty Lords of particular places, such as those of whom Joshua slew thirty in one battle. Epiphanius is of opinion that they came to Jerusalem two years after the birth of Christ, because that Herod slew all the infants of that age; but it is generally believed that the star appeared to them two years before the nativity of our Saviour, and that they came to Bethlehem thirteen days after his birth, which the church calls Epiphany, or the twelfth day, or the day of the three Kings.

Q. How come the Wise Men to understand the meaning of the Star

A. St. Basil supposeth they were great astrologers and learned men, who by magic art, much practised in those days, and seeing the power of their gods and oracles daily decayed; and, it is probable, might hear of the prophecy

so commonly spoken of in the East, that out of Judea, should come the ruler of all the world; as likewise might have among them the ancient prophecy of old Balaam that there should arise a star out of Jacob, &c. from Moses's time being about fifteen Hundred years.

Q. What was the intent of Herod for killing the children of Bethlehem, and what number were there slain.

A. Herod having obtained the kingdom by subtlety, hearing of this new king, feared he should be dethroned. resolved upon his death, and after long expecting the return of the wise men, but in vain, imagined they had mocked him, entered into a strange passion, gave orders for killing all the children of Bethlehem, and the borders thereof, which he thought were about his age, to the number of fourteen thousand, and also sent a messenger of death thrice towards John the son of Zachariah, who was then in the second year of his age, but his mother's early care of him saved his life, by sending him into desert places; yet, among this great slaughter, he, who alone was aimed at, was the only child that escaped.

Q. What remarkable sign was left on the murder of Zachariah.

A. Tertullian, who wrote in the defence of the christian religion against the heathens, reports, that the blood of Zachariah so besmeared the stones of the pavement, on which he was murdered, that no art nor industry could wash the tincture out, as if God would upbraid the irreligion and cruelty of the Jews, with a perpetual character of their guilt before their eyes indelibly, in exacting all the blood of righteous persons, from Abel to Zachariah.

Q. Did not the oracles then cease after the coming of our Saviour.

A. Our

A. Our blessed Lord likewise shewed his omnipotency in silencing all the Heathen Oracles at his birth, of which the Pagan authors took great notice; and it is related that the oracle of Apollo was often heared to complain of the Hebrew Child that was born, and to cry "Woe is me, lament with me, for the hour is: giving answers to them who address to my alters is now taken from me."

Q. What became of Herod after his persecuting of Christ in his infancy, and slaying the children of Bethlehem?

A. He wore out his miserable life, and was in continual fear of his own wife and sons, whom, after he had cruelly murdered, fell into grief and desperation, by reason of a loathsome and incurable disease, of which he died, and attempted to stab himself, but was prevented by the kindness of.

Q. Do you remember what is said to become of Archelaus, his eldest Son, who was a terror to Joseph, when he returned from Egypt.

A. He being left King by his father Herod, yet Augustus would not confirm the succession, but instead of the King, made him Governor only of the fourth part of his dominions, and afterwards seizing on all his estate, he was banished into France, where he died miserably.

Q. What became of Herod Antipas, brother to Archelaus, who put John Baptist to death, and scoffed at our Saviour when he was brought before him.

A. Herod with his concubine, before our Saviour's passion, were both deposed by the Emperor Cæsar, upon a calculation of Agrippa, his nearest kinsman, and continually banished into France, and afterward into the deer places of pain, where they wandered about in great misery abandoned of all men, ended their wicked lives.

Q. What became of Herodias her dancing daughter, who required John Baptist's head.

A. It is reported she being forced to pass over a frozen river, the ice broke and her head was cut off thereby, without hurting the body, to the admiration of all the spectators.

Q. What became of Herod Agrippa, who accus'd Herod the Petarch, or Governo of Galilee.

A. He having slain James and imprisoned Peter, was in a public assembly of the Princes and Nobles at Cæsaria, struck from heaven with a most horrible disease, whereby his whole body putrefied, and was eaten with worms.

Q. What became of Pontius Pilate, who pronounced sentence against our Saviour.

A. He falling into disgrace with Judea, went home to Italy, and there being neglected and disesteemed by the Emperor, he fell into desperation, and killed himself with his own hands.

Q. Who was he that would be worshipped as God.

A. Caligula, who, in contempt of all divine power, would be worshipped as God, was murdered by his own kindred.

Q. Who was the first Emperor that persecuted the Christians and what became of him.

A. Nero was the first that persecuted them, and after he had put to death Peter and Paul the Apostles at Rome, and murdered his own mother, brother, wife, and Seneca his master, was so abhorred of all, that the Senate condemned him to be put in the pilory, and to be whipped to death; which to avoid he slew himself, complaining that he had neither friend nor foe to dispatch him. The like tragical deaths had all the Emperors from Tiberius to Constantine the Great, the latter of whom established the Christian religion, and died peaceably in his bed. For three hundred years before, few or none escaped divine vengeance.

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ance, whose miserable deaths, a no'le Christian, above a thousand years ago, wrot, to shew that they all fell by the power of Jesus; besides Julian the Apostate, and Valens the Heretic, were male instances of Divine vengeance for their detestable enormities.

Q. What befel the Jews for crucifying the Saviour of the world?

A. The Jewish historian relates such intolerable calamities and miseries that befel them so n after our Saviour's Ascension, as can hardly be imagined; first by Pilate their Governor, and then by Pilotinus under Caligula, and several others afterwards, which made them at length rebel against the Roman, which hastened their utter ruin and extirpation by Titus Vespasian, with the burning of their temple, and destruction of Jerusalem, eleven hundred thousand of them being slain in the siege, seventy thousand taken prisoners who were either put to death, carried in triumph or sold for slaves in all parts of the world.

Q. What time is it said that this universal destruction of the Jews happened.

A. It is very remarkable, that their utter destruction came upon them just forty years after our Saviour's death namely, at the feast of the Passover, when the whole nation out of all countrys and tribes were assembled together, and that by the hands of the Roman Caesar, for whom they rejected Christ saying, "We have no King but Caesar" and as they apprehended Christ on mount Olivet, Titus planted the first tree for their destruction, upon that mount; and as they led Christ from Caiphas to Pilate, so they were haled up and down from John to Simon, and scourged, and tormented before their tribunal seats; again as Jesus was scoffed at, beaten and villinously treated by the solders in Pilate's palace, so were the Jewish Nobles

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men and Governors, abused, beaten, and crucified, by the same soldiers. Josephus affirms, that 500 of them suffered this opprobrious death in one day, insomuch that the place they died in, would hardly contain so many crosses, nor could they scarce find crosses to execute them on.

Q. What became of those sixty thousand that Titus sent as a present to his father Vespasian at Rome.

A. They were most put to death for the Emperor's diversion; and Josephus says, he saw with his own eye, fifteen hundred murdered in one day, by combats among themselves, and fifteen with wild beasts, for the Emperors pleasure, and others were made bon fires of in the time of triumph and others condemned to the quarry to dig and hew stones all their lives.

Q. Was this of Titus the utter and total ruin of the Jews.

A. After Titus Adrian, destroyed an innumerable multitude, and sent his Lieutenant Severus to extinguish the whole race of them, who ruined ninety eight towns and villages, and slew five hundred and eighty in one day; he razed the walls and ancient buildings of Jerusalem, so that one stone was not left upon another, and changed the name of it unto Elijah, after that of his master Elias Adrian, and made a law that it should be death for any Jewish slave to return thither, or so much as to look from any high place toward that country again.

Q. As there were many of the Jews converted and was become Christians in Jerusalem, did these suffer in the destruction of Jerusalem,

A. There were many that had embraced the doctrine of the Apostles, and believed in Christ, in and about Jerusalem but Lactanius relates, that after they had put to death the two James's, and binished both Peter and Paul and others, that Christ, who has always a care over his

own, appeared to Peter and Paul, at Rome, before their martyrdom, and declared that within three or four years he would be revenged of Jerusalem, and that generation, which he says, they revealed to the Christians in Judea, whereupon Eusebias saith, they departed from Jerusalem not long before the siege began, to a town called Pilla, beyond Jorden to which Jesus had directed them, it being under the Government of Agrippa, who being at amity with the Romans, would be safe.

Q. Who was the Emperor that embraced the Christian faith and proclaimed liberty unto them.

A. Constantine the Great, was the first that established the Christian Religion, died peaceably in his bed, which for 300 years before, few or none escaped Divine Justice

Which was the first Heathen country that embraced the Christian Religion.

A. Of all other nations in the world none earlier embraced the Christian Religion, with more readiness than the Egyptians, demolishing their idolatrous images before any other Heathen nation, and giving example to other countrys to do the same; so they were the first who after the coming of Christ returned to the worship of the true God

Q. Do you mind the apology that Tertullian wrote to the Heathen Emperor in defence of the Christian Religion, in the time of the fourth persecution.

A. In a few years Christianity was spread all over the world, that the Roman Emperor began to dread the effect and their adversaries representing them as traitors and enemies to their government. Tertullian argues with the Emperor thus "If we were enemies to the state, you might then go seek new cities and countrys to govern, since you would have more advisaries than loyal subjects in your empire; we have filled your cities, your towns, your

your provinces, your castles, your fortresses, your camps, your tents your palaces, your senates, your market places and your islands only we have left your idolatrous temples to y^e ourselves, all the places being full of Christians: If we were enemies what dangerous rebellions might we have made, though our numbers be but small, in comparison of the rest of your people, since we so little value our lives, that we suffer ourselves to be slain daily by your hands; this, says he, is your safety, that notwithstanding your unjust persecution of us, we are patient, loyal, and obedient, and that the Christian Religion obliges us rather to be killed, than kill.

Q. What was the encouragement of Cyrus the Persian Emperor caused to be proclaimed for men who would enlist in his service.

A. His proclamation was, that whosoever would be his soldiers; if he be a footman; said he, I will make him a horseman, if an horseman, I will make him ride in his chariot; if he be a farmer I will make him a gentleman; if he posess a cottage, I will bestow on him a village; if he has a village, I will give him a city; if he be a Lord of a city I will make him Governor of a province; and for gold and silver, I will pour it out on him by weight and measure and not by ~~sak~~ — This was the pompous edict of Cyrus to gain followers for the persecuting his design.

Q. What Christ's proposals after this manner of Cyrus, to such as would serve under his banner.

A. No, but contrariwise; his sermons were, repent, for the kingdom of heaven is at hand; in this world, you shall have trouble, you shall be as sheep among wolves, they shall deliver you up to the Councils, and scourge you in the synagogues; ye shall be brought before Governors, and Kings, and shall be hated of all men for my name's sake.

fake; and if any man be my disciple, let him deny himself and take up his cross and follow me; whosoever shall save his life for my sake, shall lose it; and finally he lays, if any man come to me, and hate not his father and mother, wife and children, his brethren and sisters, yea, his own life also, he cannot be my disciple.

Q. His encouragement being so contrary to the natural affections of men, did he get many followers.

A. Though Christ's discouraging doctrine, so contrary to man's natural and sensual appetite, yet gained more hearts in forty years, than ever any monarch in the world, by proposing the greatest profits and advantage to their subjects.

Q. Did Christ leave any writings to his followers, as other lawgivers did.

A. Our Saviour left nothing wrote by himself, but passed out of this world in innocence and silence, without any ostentations of his own actions, that the prophecy of Ezekiel might be fulfilled, " That there should be four undecivable winesses, which day and night should without ceasing preach, extol, and magnify their Lord and master.

Q. What account does Josephus the Jewish historian give of our blessed Saviour.

A. Josephus writes thus, " In these times lived Jesus, a very wise man, if it be lawful to call him a man, b cause in truth he did marvellous things, and was master and teacher to them that loved him, and sought after the truth. The Jews and Gentiles followed him in great numbers; and though he was afterward accused by some of the chief of our religion, and crucified, yet he was no forsaken of those that followed him; and three days after his death he appeared unto them, according as the Prophets had prophesied.

phesied of him. And now, even in our days, the doctrine and the names of Christians continue and is spread all over the world."

Q. What is further related of Christ, besides what we find in Holy Scripture.

A. In the 34th year of our blessed Saviour's life he was crucified by the wicked Jews, which produced prodigious effects, attested as well by the Heathens as Christians. At his death there were great darknesses in the day time, at three o' clock, at which time our Saviour gave up the ghost, till six: and yet there were no eclipse of the sun, it being then full moon; so that it was only the power of God, that deprived the sun of its light for that space of time. and Dionysius being that day at Athens, and knowing by the course of the heavens, that this eclipse must be unnatural cried out " Either the world must be at an end, or the God of nature suffers!" and the wise men of Athens being astonished at this prodigy, ordered an altar to be built, and dedicated it to the unknown God; for which St. Paul reproved them; relating that Jesus Christ, the Redeemer of the world, who has suffered death by the Jews, was the unknown God; whereby he converted many to the Christian Faith.

Q. What accounts do the Romans give of Christ.

A. In the reign of Tiberius Caesar, Lentulus, the Roman Governor of Judea, wrote the following letter to the Senate: " There appeared in these our days a man of great virtue, called Jesus Christ, who is yet living among us, and of the people accepted as a prophet; but his own disciples call him the Son of God. He raiseth the dead, and cureth all manner of diseases; a man tall and comely of stature, with a very reverend countenance, such as the beholders may both fear and love; His hair of the colour

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of the chesnut full ripe, and plain down to his ears; but from thence downward more orient of colour, waving down his shoulders; In the midst oⁿ his his head goeth a seam, or partition of his hair, after the manner of the Nazarites; his forehead very plain and smooth; his face without spot or wrinkle. beautified with a comely red; his nose and mouth so formed that nothing can reprehend; his beard somewhat thick, agreeable to the hair of his head, not of any length but forked in the midis^t, of an innocent look, eyes being grey, clear, and quick,. In reproving he he is severe in admonishing, courteous and and friendly; pleasant in speech, mixed with gravity; It cannot be remembered that any have seen him laugh, but many have seen him weep: In proportion of body, well shaped, his hands and arms very delectable to behold; in speaking, temperate modest, and wise: A man of hi singular beauty excelling the children of men”

Q. Did not the many miracles of the Apostles, convince all, that they were done by the power of God.

A. No; for there were several that calumniated them as if they was done by magic art, and the power of the devil as Julian and Nero, and Simon Magus, and others alledged who emulating the the miracles oⁿ the Apostles, studied the vain science, in order to imitate them therein.

Q. Do you know what become of Simon Magus.

A. This Simon Magus, by his subtle cheats and diabolical devices, got him into high esteem with Nero. so that the Empero^r made him his greatest favourite, and the rest of the people accounted him a god,: The Apostle Peter being come to Rome, was grieved to find the people imposed upon with this sorcerer, was resolved to u mask the tricks and delusions of this vile imposter. when fit occasion presented itself, as is recorded by Hegitipus. There

died at this time, saith he, a young man near of a kin to the Emperor, for the raising of whom to life, there was a great contest between Peter and the magicians; the latter challenged the Apostle to perform the same, who being strong in faith readily accepted thereof, and when Magus and the devil were both baffled, not being able to do this great miracle, Peter by the power of God, restored the person to life. The people being enraged to see how the sorcer had impeded upon them, were ready to have stoned him to death, had not the Apostles charity and generosity rescued him; yet this had so little influence upon him, that a while after he had the presumption or folly to enter upon another bold undertaking, which was to fly up into heaven; but his artificial wings, or his two invisible devils, as it is said, failing him, he fell to the ground with such broken bones and bruises, as in a few days put an end to his life.

Q. Was there ever an attempt made to rebuild the temple of Jerusalem.

A. Yes, Julian the Apostate, Emperor of Rome, who was once a Christian, but afterward returned to idolatry, resolved to build the same in despite of Christ; and that this prophecy might not prove true, "That one stone shall not be left upon another;" But when the workmen were laying the foundation, a dreadful earthquake happened, and fire issued out of the earth, destroyed all the men, and dispersed all the stones, so that there was not one stone that was left upon another.

Q. What happened at their laying the foundation.

A. There was a stone which slipt from its place, and discovered the mouth of a cave cut in a rock; but the overseers of the work not being able to see the bottom of it, let down a labourer with a rope, and being come to the bottom,

tom, he was up to the ancles in water, and found the place four square, and laying his hand on a little pller above wa-
ter, he found a book wrapped in a clean linen cloth ; and being drawn up, the spectators were amazed it should be so fresh, laying in such a dark hole : The book being opened, surprised both the Jews and Grecians that were present ; they finding in the beginning of it these words writ in capital letters : IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. And indeed, saith the historian, that Scripture did manifestly contain all the Gospel which the beloved disciple St. John had declared.

Q. Is, there not an admirable story of the great Mogul in the East- Indies

Yes ; it happened some years before Sir. Thomas Rowe was Ambassador from King James I. to his court that a juggler, of Bengal, brought a ape before the Mogul that did many strange feats : the King to try his skill, plucked a ring off his finger, and gave to one of his boys to hide, which he presently discovered ; at last this fancy came into his head ; " There are many disputes, says he, concerning the true prophet that should come into the world. We are for Mahomet, the Persians magnify Martis Aally; the Hindos, or Heathens, extol Aramon, Ram, and others. The Jews are for Moses, and the Christians for Christ. " Adding several others to the number of twelve, whose names he caused to be written on twelve scrolls and put in a bason. this done, he put his paw among them, and pulled out the name of Christ. He then caused the names to be wrote again, in other scrolls, and the ape again pulled out the name of Christ as before. Upon this one of the Mogul's favourites said, it was an imposter of the Christians, and desired a third trial,

with

with only eleven names, reserving that of Christ in his han . The ape searching as before, pulled out his empty raw ; whereupon the Mogul was told, that possibly the thing he looked for, was not there. The ape was bid to search for it, who bringing out these eleven names one after another, in seeming indignation, rent them all to pieces, and catching the favourite by the hand, where the name of Christ was concealed, opened it, and held it up to the Mogul, without tearing it. Upon which the Mogul gave his keeper a pension, calling him the Divine ing ape. The truth whereof, saith Mr. Terry, Chaplain to Sir Thomas Rowe, was confirmed by several persons of different religions

Q. Is there not a strange relation of an apparition that bappened at Mahomet's tomb.

A. Mr. Knowles, in his history of the Turks, affirms as a certain truth, that in 620, a surprising vision was seen at Medina, in Arabia, where Mahomet lies buried, which continued twenty days, terrifying the whole country. On September the 20th in that year, a great tempest of wind, rain, and thunder, happened about midnight, but when the sky became clear, the people might plainly read in Arabian Characters, these words. " O ! why will yea believe in lies ? " And between two and three in the morning, appeared a woman clothed in white, seeming to be encompassed with the sun, having a cheerful countenance, with a book in her hand ; over against her were seven armies of Turks, Persians, and Arabians, and other Mahometans, in battle array, ready to fight with her ; but she keeping her station, only opened the book ; at which the armies fled, and presently all the lamps about Mahomet's tomb, went out ; For when the vision vanished, an hour before sun rising, a murmering wind was heared, to which

which they imputed the extinguishing of the lamps.

Q What event happened thereupon.

A The ancient people of Mahomet's race were much amazed to understand the meaning of it, when one of the Priest's made this oration : " The world never had but three true religions, every one of which had a prophet : First, God chose the Jews, and did wonders for them in Egypt, and brought them from thence, by their prophet Moses, and prescribed them a law, wherein he would have maintained them, if they had not been obstinate and rebellious, in falling into idolatry : whereupon he gave them over, and dispersed them upon the face of the earth, Then presently after God sent a new prophet, who taught the Christian religion : This good man the Jews condemned and crucified, for a seducer of the people, not being moved with the piety of his life, his great miracles nor his doctrine : yet after his death, a few fishermen so moved the hearts of the people, that the Monarch's of the world bowed down to his very title : and yielded to the command of his ministers. But in process of time they grew as corrupt as the Jews : the church being divided by names of Eastern and Western, committed idolatry again, by setting up images, and many other idle ceremonies, and corrupting their lives so that God was weary of them, and forsook them. Yet God is still the Governor of the world, and hath himself raised up another prophet and a people even our Mahomet, giving him our nation ; so that no doubt we shall be happy for ever, if we can but serve this God aright, and take warning from the fall of others. But alas ! I tremble to speak of it ; we have erred in every point, and have wilfully broke our first institution : So that God hath manifested his wrath by eminent signs and tokens, keeping our prophet from us, when he

he perfixed a time to return with all happiness to his people ; so that there are forty years past by our account. And doubtless this the strange and fearful vision is a presage of some great troubles and alterations ; for either the opening the book in the woman's hand, doth fortel our falling off from the first intent of our laws, whereas the armed men do part, as confounded with guilt of their consciences : or else it signifies some other book wherein we have not yet read, and against which no power shall prevail : So I fear our religion will prove corrupt, and our Mahomet an imposter ; and then this Christ whom they talk of, shall shine like the sun, and set up his name everlastingly. "

Q. What became of this notable priest.

A. The company that heared him, charging him with blasphemy, he was put to death. This relation was confirmed by Isaff Chior, a converted Turk, who came to London in 1630, and added that the Grand Seignior commanded none to speak of it upon pain of death.

Q. What apple or fruit was that which Adam eat in Paradise, and brought sin and death upon his posterity.

A. It is uncertain ; for the holy Scripture mentions it not : the authors vary in their opinion ; some say it is a Persian apple, growing where Paradise was situated ; but the most likely is what the Romans believe, which is a Musk apple, and wherever it is cut, a crucifix appears in it.

Q. What battle was that which was fought, where none escaped.

A. The Red Sea where Pharoah and his whole Host were drowned.

Q. What account do the ancients give of Babel.

A. It was the famous structure after Noah's Flood ; for Nimrod

Nimrod persuaded the people to build a large and fine edifice to resist the fury of a second deluge ; but this council was not generally received by Heber's family, who opposed such a presumptuous attempt. However they began to raise the tower of Babel 461 paces from the ground, its circumference being agreeable. The passage up was winding and broad, there being not only room for horses, carts &c, but lodging for man and beast, with grases and cornfields. And wonderful it was to consider that eight persons only came out of Noah's Ark, and this building was carried on by 500,000 men, the foundation being 9 miles round. But God, by the confusion of tongues, put a stop to their works, one not being able to understand another, which is thus wittily expressed by the Poet :

Bring me a trowel, quoth one, quickly, quick,
 One brings him up a hammer ; hew this brick,
 Another bids, and then they cleave a tree,
 Make fast this rope, and then they let it flee,
 One calls for planks, the other mörter lacks
 They give the first a stone, the last an ax,
 One would have nails, and him a spade they give ;
 Another asks a saw, and gets a sieve.
 Thus crossly cros'd they call'd and rail'd in vain ;
 What one hath made another spoils again.
 This made them leave their work, and like mad fools.
 Scatter their work , and tumble down their tools.

Q. What country is reported to be the most desolate and solitary in the world.

A. The

A. The land about Sodom and Gomorrah, were there were thirteen cities built on a fruitful soil; a pleasant Paradise, but they sinned greatly, wherefore God rained brimstone and fire from heaven which destroyed their whole land, leaving not one stone upon another to shew their former glory, there remaining a sulphurous smell that stifles the birds, beasts and fishes. There are apples of a beautiful colour, but within are full of sulphurous ashes.



THE ELDERS, IN THEIR CAPTIVITIES

CAPTIVITIES OF JERUSALEM Lamented.

JERUSALEM was a principal city in Joshua's time, when Adonizebeck was King, who was slain by him: Yet the Jebusites held it four hundred years after, till David won it, though the inhabitants boasted their blind and lame should defend it, 2 Sam. v. 6. David strengthened it with castle, and beautified it with palaces; after this Solomon enlarged it, and further beautified and fortified it; the palace gates and walls could not be matched in all the world, and had within the walls one hundred and fifty thousand inhabitants, beside women and children;

The trenches about it were sixty feet deep, cut out of a solid rock and two hundred and fifty broad. Not long after, Sishka, King of Egypt, took it,

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and

and became master of Solomon's riches, and King David's spoil, which he had taken from many nations, 2 Kings xiv. It was again plundered, and part of the walls taken down by Joash, King of Israel, in Ameziah's reign, 2 Kings xvi. Not long after, Ahaz, the 15th King of Judah, impoverished the temple, to present Tiglathpilnezer with the treasure thereof, and Manasses lost what remained, 1 Chron. v.

And Nebuchadnezzar laid this glorious city, with the temple, palace, walls, and towers, even to the ground, 2 Kings xix. After eighteen months siege, in the eleventh year of Zedekiah, the ninth day of the fourth month, which was the eighteenth year of Nebuchadnezzar's reign, the Princes of Babylon surprised and took this brave city : presently after Nebuzaodon, General of the Babylonian army command by Nebuchadonozor, spoiled the temple, carrying away the vessels of gold and silver and the great laver given by King Solomon, and burned the temple the first day of the next month, which was twenty-one days after the surprisal, four hundred and seventy years, six months and ten days, after the foundation thereof: one thousand and sixty-two years, six months, and ten days, after the departure of the people out of Egypt; one thousand nine hundred and fifty years, and six months, after the flood; one thousand five hundred and thirteen years, six months, and ten days, after the creation. Thus and then was the city of Jerusalem taken, and for seventy years remained the Jews in this captivity.

It

It was built again by Nehemiah, Chron. 1. 2, 3, 4. The temple and city were spoiled again by Burgesses, Lieutenant to Artaxerxes; then by Ptolamus the First then by Antichus Epiphanes, and again by Appolonius's deputy: after which it was taken by Pompey, and robbed by Crassus in his Parthian expedition. Yet all the losses the temple and city sustained, were repaired by Herod the Great, who enlarged the city, new built the temple, and left both stately and glorious. It was encompassed with three strong walls; the third wall had ninety towers, the second wall had fourteen, and the old wall had sixty. Agrippa built a fourth wall ten cubits high, but did not finish it, lest Cladius Cæsar should think he designed to rebel; yet the Jews afterwards built it twenty cubits high, and raised a battlement two cubits, and built three towers thereon: all their towers were built of white marble, each stone being twenty cubits long, ten broad and five thick, so curiously joined that they seemed but one stone, and the compass of the city, from the north to the west was forty three-furlongs.

Within the city, was the King's palace, surpassing all the world for largeness and workmanship, environed with a wall, which was thirty cubits high, adorned with towers, and beautified with houses for an hundred of the nobility, and in every room were many vessels of gold and silver, and porches adorned with curious pillars: and many pleasant walks, with all manner of trees; and fountains, which spouted up water, with cisterns and brazen statues, from which ran water continually.

The temple was built upon a rocky mountain, and the place at the top was not at first big enough for the temple and court, the hill being very steep; but the people everyday brought earth thither, and they at last made it plain and large enough, and with wonderful curiosity and labour, inclosed three walls which were many days labour with the cost of all the hly treasure offered to God from all parts. The foundation of the temple was laid three hundred cubits deep; the porches were double supported by many pillars twenty-five cubits high, all of one piece of marble; the tops of ceder, so exactly wrought as astonished the beholders; the porches were thirty cubits broad, and the compass of the temple was six furlongs; the courts were curiously paved and wrought with all sorts of stones, and the gates were covered with mighty plates of gold, only one with Corinthian bras, which for beauty excelled the other, dazzling the eyes of the spectators.

Then the Holy of Holies or Sanctum, Santorum, situated in the midst, had twelve stairs to go up to it; the fore part of it was an hundred cubits high, and as many broad, and backwards it was forty cubits on each side; it had, as it were, two shoulders, in height twenty cubits, and twenty-five wide, and had no doors, to shew that heaven was always open. All the four parts were gilded within and covered with fine gold; the inner part was divided into two rooms, whereof the first only might be seen, which was in height ninety cubits, in length forty, and in breadth twenty. Round about the wall was a golden vine, whereon hung grapes in clusters, being six feet long; it had golden gates,

fifty-five cubits high, and sixteen broad, and curious hanging of the same length, wrought with purple, velvet, scarlet, and silk: All the fabrick was so exquisite and rich, that none could imagine any workmanship wanting, for it was all covered with massy plates of gold, which astonished the beholders; the top was all set with rods of gold, sharp at the end, lest birds should sit thereon, and defile the holy place.

Our Saviour was born in the year of the world 3840; and in the forty third year of Augustus Cæsar many remarkable things were seen in the heavens, which caused the Wise-men to conclude that some more than ordinary person would appear upon the earth; and the learned thought it to be Augustus Cæsar who then reigned prosperously; and others thought it to be the prophet, Isaiah speaks of, that should have the government upon his shoulders, even the Saviour of the world, which the Avangelist mentions of the Angel appearing to the shepherds, and Star which directed the wise-men of the East to find out the place of his birth. So that

*As the new earth, with a new son was blest
So beaven with a new glorious star was drest.*

At Christ's birth the temple at Rome, dedicated to the god Pan, fell to the earth; and when it was built, the Romans addressed the oracle Apollo, to know how long it should endure; who answered, *Till a virgin should bring forth a child*; which they judged

judged impossible, therefore they believed that their temple should last eternally.

That night that Christ was born, there appeared in Spain at midnight, a cloud with so great a light, that it seemed like mid day. St. Jerome writes, that when the virgin fled with her son into Egypt, that all the images of the gods tumbled from their alters to the very ground ; and that the oracles, or answers, which these gods, or rather devils, used to give, then ceased, and never answered afterward.

The first year after Christ's birth, there were many strange things that happened in Germany and Rome, and a terrible eclipse of the sun. At twelfth year of his age, he disputed with the doctors, and at that time there appeared a terrible comet, and the light of the sun apparently failed, and the heavens seemed to burn, and fire beams fell from them. In the twenty-second year of his age, several bloody comets were seen, and the river Tibe overflowed the city of Rome.



PUBLIUS LENTULUS.

EPISTLE to *ROME*,

CONCERNING

C H R I S T

“ THERE appeared in these our days, a man
 “ of great virtue, called JESUS CHRIST,
 “ who is yet living amongst us, and of the people
 “ is called a Prophet, but his own Disciples call
 “ him *The Son of God*. He raiseth the dead, and
 “ cureth all manner of Diseases; a man of stature
 “ somewhat tall and comely, with a reverend coun-
 “ tenance, such as the beholders may both fear
 “ and love; his hair is of the colour of the chesnut
 “ full ripe, and plain down almost to his ears, but
 “ from thence downward somewhat curled, but
 “ more orient of colours, wavering about his
 “ shoulders; in the midst of his head goeth a seam
 “ of his hair, or parting, like the Nazarites; his
 “ forehead very plain and smooth; his face without
 “ spot or wrinkle, beautified with a comely red;
 “ his nose and mouth so formed, that nothing can

be

" be represented ; his beard thick, the colour of
 " the hair of his head ; his eyes grey, clear and
 " quick ; In reproving he is severe in counselling
 " courteous and fair spoken ; pleasant in speech,
 " mixed with gravity : it cannot be remembered
 " that any have seen him laugh, but many have
 " seen him weep : In proportion of body, well
 " shaped, and straight : his hands and arms very
 " delectable to behold : In speaking very tempe-
 " rate, modest and wise : a man for his singular
 " beauty far exceeding the sons of men.

Within the thirty-third year of Christ's life, he
 was crucified by the hands of the wicked Jews, which
 caused many miracles, attested both by heathens
 and christians : At his death there was a mighty
 darkness in the day time, from six till nine, that is,
 from our twelve to three in the afternoon, and yet
 no eclipse of the sun, it being full moon, so it was
 contrary to the order of nature, but the power of
 God deprived the sun of it light.

Dennis the Areopagite, being that day in Athen
 and seeing the darkness, cried with a loud voice,
 " Either the world is at an end, or the God of
 nature suffers." Then the men of Athens being
 astonished, built an alter to the unknown God ;
 and afterwards St. Paul declared to them that the
 unknown God was Christ who suffered that day,
 whereby he converted many to the christian faith.

It is likewise acknowledged by Plutarch, though
 an heathen, that after the death of Christ, not only

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the oracles of Egypt ceased, but through all the world, of which he can give no reason, being ignorant of Christianity: However Satan did plainly acknowledge himself overcome by the death of Christ, and could never give any answer afterward. The words of Plutarch to Emilius the orator, concerning the matter are as follows: " My father comeing by sea towards Italy, and coasting by night about an Island not inhabite, called Parax's when most in the ship were at rest, they heared a fearful voice, which came from that Island, that called upon Alaman, who was the Pilot of the ship and an Egyptian born; though this voice was heared once or twice, yet no man had the courage to answer it till the third time, when the pilot answered, Who is there? Who is that calls? What would you have? Then the voice spoke more high and laud, Alaman, I require that when you pass near the Gulph of Languna, you make them understand that the great god Pan is dead. At these words all in the ship were astonished, and concluded that the pilot should not take notice of the voice nor to stay in the gulph to utter these words if they could go beyond it: Now going on their voyage, and comeing to the place before mentioned, the ship stood still, and the sea was calm, that they could get no further; whereupon they resolved that Alaman should perform his embassage, so he placed himself on the poup of the ship, and cried aloud, " Is it known unto you that the great god Pan is dead." when he had uttered these words, they heared many mournful groans, groans and

and lamentations, that continued for some time; which surprised those in the ship; but having a prosperous gale they followed their course, and arrived at Rome, and told the adventure, and told Tiberius the Emperor, all the truth thereof.

Where it is evident, that satan in all parts was banished by the death of Christ, and it is supposed that this God Pan is not to be restrained, only to the God of the shepherds, but was rather some master devil, who lost his power and empire, as the others had done before by the death of Jesus Christ.

About forty years after the death of Christ, the Jews had many warnings shewed them from heaven, the year before Vespasian came, in the feasts of weeks, the priest heared a man walking in the temple, saying with a terrible voice, " Come let us go away out of this place, let us make hast from hence."

Now the sins of the Jews being come to the full height, who with cruel hands had crucified the Lord of Life, that innocent blood which they desired might fall upon them and their children, it began now to be avenged upon them; For the civil wars were begun by Jehonanan and Shimeon, who destroyed all the corn and fruits without the city, ravished the citizens wives and daughters, and shed floods of innocent blood. The citizens being weary of this tyranny, delivered the city to Shimeon, thinking he would

would help them, but he joined the other rebel and reigned month about, till at last they quarreled between themselves..

Then there was nothing but slaughters and blood-shed, so that the blood of the Jews ran through the streets, even to the temple of the Lord, like a flood, all that the seditious overcame, they set their houses on fire, so that they burned 1400 store-houses that were full of corn, wine and oil, which caused a sudden famine in Jerusalem. Thus God visited the city with four plagues at once, viz. sword, pestilence, famine, and fire: to which the fifth was added, the ruin and destruction of all the glorious buildings; so that there was nothing but desolations, pollutions of the temple, and all holy things, and uproars without any rest; no help, no succor, but every corner was full of howling, yelling, weeping, wailing, sobbing and sighing of women and children and aged men starving for want of bread, and others roaring of their wounds; so that all manner of miseries oppressed the inhabitants; for he was thought a happy man that was dead before that day.

At this time Vespasian with his army was laying in Galilee, and from thence he went to Rome, to receive the Imperial crown, and left his son Titus with the half of his army to besiege Jerusalem, but to tarry at Alexandria till further orders. To whom Titus answered, " That I shall do, dear father, for unto you it belongeth to command, and me to obey. "

In the first year of the reign of Vespasian, Titus mustered his army and found them sufficient for the sie e of Jerusalem : he then marched to Samaria and from thence to Aetolonia, thirty furlongs from Jerusalem, where he pitched his camp, and the next day he brought his whole army to Jerusalem, a little before the feast of the unleavened bread, which was April the 14th, so that an infinite number of people that came to celebrate, were all shut up in the city, which raised a famine ; oxen's dung was sold at a dear rate, so was old leather, and some women boiled their children and eat them.

Now Titus approached the walls of the city, and pitched his camp about the river Pesephina, raised a mount, and with a battering ram broke into the city, May 7. and afterward he raised four other mounts, and made himself master of the second wall, and built twelve castles thereon, so that none could pass either in or out, whereby the pestilence and famine raged within, and sword without the city, so that multitudes perished ; from April the 14, to July following, there were buried by the common charge of the city, six hundred thousand carcases, and multitudes thrown into empty houses, and over the walls, who filled the ditches with dead bodies. Titus intended to save the temple from fire when some of the city was in flames, by setting a guard over it : but the seditious, who raised the fire, slew every man of the guard, which Titus fearing, brought his whole army thither. At that time a soldier of the seditious took a flaming firebrand, and cast it through the golden window into

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the temple, and others set fire to the doors; and after the gold grew hot, the temple began to burn, and immediately the whole fabrick was in a flame, and the Holy of Holies was laid open to the view of all there present.

This happened the second year of the reign of Vespasian; and the same month that it was burnt by Nebuchadnezzar, Titus drew his sword to save the holy place, but the flames rushed through all parts of the temple in a moment, so that none could save it: The Jews seeing all go to destruction before their eyes, they then threw themselves into the fire, saying, " Why should we live longer ? " Now there was no temple after the Holy of Holies was burnt. Titus entered it, and saw the glory of it, and said, " I well perceive that this is no other than the house of God, and the dwelling-place of the King of Heaven; the God of Heaven, who is the God of this house, take vengeance on the seditious, whose heinous deeds have brought this evil upon themselves, and this place.

On September the seventh, Titus commanded all the lower city to be set on fire, and assaulted the upper city, breaking over their fences, and destroying all before them with fire and sword; then he commanded the city and temple to be razed to the foundation, and the ground to be forthwith plowed. And Jehonan and Shimeon were sent prisoners to Rome, with seven hundred of the Jews, the book of the law, and purple veil of the sanctuary were taken in triumph to Rome. About that time

time neither sun nor moon were seen for fifteen days, as Christ foretold. Mat. xxiv, 19.

St Jerome writes that in his time, on that day of the year wherein Jerusalem was taken by the Romans, you might have seen aged men and women, and other wretched people, but pitied by none who with blubbered cheeks and dishevelled hair, went howling and lamenting, for the ruin of the temple and sanctuary; wearing and bearing in their habits and bodies the sad characters of divine vengeance, of whom the soldiers exacted a fee for liberty of weeping; and they who formerly sold the blood of Jesus, were now forced to buy their own tears.

Thus the city and temple of Jerusalem were destroyed by Titus, and them that saw it afterward could not believe that there ever had been such a city there; yet the despised Jews begged leave to build part of the city: but after sixty-five years, when they began to revolt, then Elias Adrianus, the Emperor, slew many thousands of them; and when his fury was over, he took one part of the city without the wall, *Mouns Calvery*, and Christ's Sepulchre, and made it a spacious city, which he called after his own name, which was inhabited by all nations, but most by christians for five hundred years: and in 629, it was taken by the Egyptians and Sassavines, who held it four hundred years; and in one thousand and ninety nine, it was regained by Godfrey Bullin, who being elected King, refused to be crowned with a crown of gold where Christ

Christ was crowned with a crown of thorns: It continued to him and his successors eighty-eight years, till one thousand one hundred and ninety seven, it was taken by Saladine King of Egypt: and in one thousand five hundred and seventeen, the Turks took it, and called it in their own language, Cuzembare, or the Holy of Holies,

F I N I S